

ARARAT.

A SEARCHLIGHT ON ARMENIA.

Vol. I. No. 9. London : MARCH, 1914. Price 6d.

Annual Subscription 6 Shillings.



All communications affecting this periodical should be addressed to the Editor, "Ararat," The Armenian United Association of London, 44, Queen's Road, Bayswater, London, W.

Printed by JAMES WATTHAM & Co. Ltd., 116, Uxbridge Road, Shepherd's Bush, and
118, Church Street, Kensington, W.

ПОДАРОК ПРОФ ТУМАЯНА

A SEARCHLIGHT ON ARMENIA.

Vol. 1. No. 9. London: MAR., 1914. Price 6d.

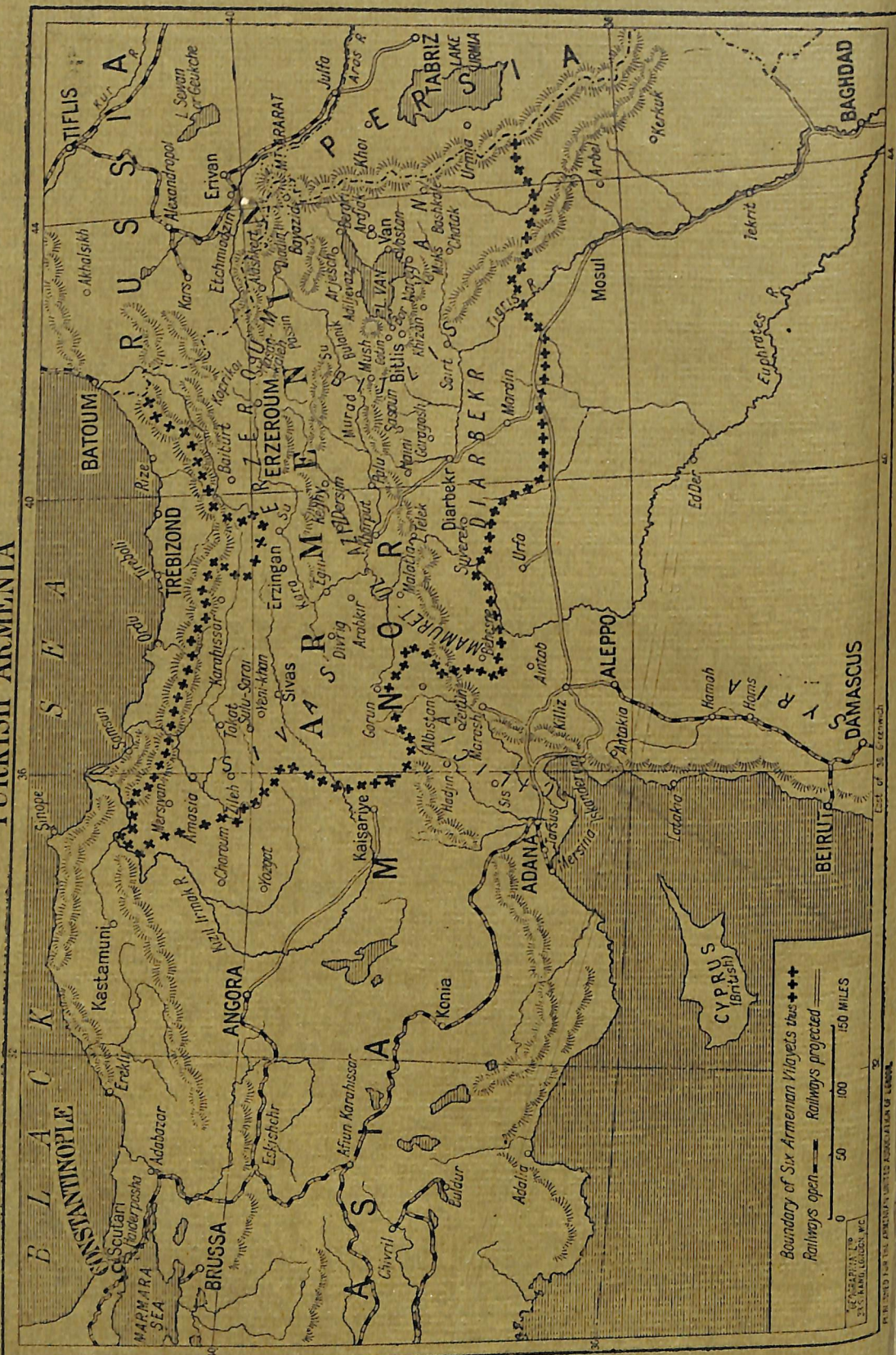
Annual Subscription 6 Shillings.

CONTENTS.

	PAGE
1. Current Notes 	275
2. Turkish Finance and the Armenian Vilayets ...	277
3. The British Parliament and Armenia 	281
4. The Turkish Courts, by JOHN SANDERSON	284
5. From London to Armenia (<i>continued</i>), by ARAM RAFFI...	287
6. Tabriz and Diliman 	291
7. Armenian Education in India 	296
8. Ottoman Empire in the Melting Pot 	298
9. The Lantern Lecture 	299
10. Latest News from Armenia 	300
11. Conversazione of the Armenian Association ...	302
12. Announcements 	308

Literary Section.

13.	Armenian Popular Songs	309
-----	----------------------------	-----	-----	-----	-----



Current Notes.

With regard to political matters, we know about as much regarding the coming reforms in Armenia as we did last month. Diplomacy took nearly a year to arrive at the initialling of certain projected reforms, but the actual signing of the Agreement between the Porte on the one side, and Germany and Russia on the other, as representing the two groups of the Great Powers, seems still in the air. Apart from the partial supervision of the gendarmerie here and there by foreign officers appointed by the Porte, the Armenian vilayets are in no better position than they were regarding security and justice. We have had infinite patience, and perhaps it is our duty to cultivate this virtue a little longer, seeing that we have now to reckon with foreign diplomacy and Turkish dilatoriness combined.

We can derive some comfort, however, from the way Armenian matters have been dealt with in the British Parliament. Mr. Aneurin Williams, who has recently entered the House, has not been slow in bringing the matter into prominence with a weighty speech, during the debate on the Mediterranean position, which we give elsewhere in full. It had the effect of eliciting from Sir Edward Grey the views of the British Foreign Office on the Armenian Question; and those views are hopeful in the extreme. Sir Edward trusts that very soon the reform scheme will take concrete form, and that, since that scheme has the good will of the Turkish Government behind it, it is a more valuable asset than having a scheme which would have looked better on paper, but would have lacked that good will. We accept his assurance that the scheme is really going to operate, but we must be excused if we ask that the efforts of the Powers be directed towards making the Turkish Government move a trifle more expeditiously.

It is a pleasing feature to note the steady support of France to our cause. M. Doumergue, the Prime Minister, in his speech in the Chamber of Deputies, on the discussion of the Foreign Affairs estimates, thus delivered himself:—

... In Armenia reforms would presently be carried out, and would be of a nature to warrant the hope that the country would be pacified. The French Government would not allow the resources which Turkey would be permitted to procure in this country to be employed in disturbing the peace. As a matter of fact they had received satisfactory assurances from the Ottoman Government. The time seemed near when the Financial Commission entrusted with the regulation of questions affecting the Near East should again meet. The agreements to which the final touches are at present being given would enable French nationals to prosecute their economic activity in Syria and in the north of Asia Minor.

We are glad to have to record that the Editor of the Armenian newspaper *Azatomart*, who was incarcerated for four months and had to pay, besides, a fine of £80 (Turkish), for publishing in his paper a translation of the Rev. Harold Buxton's article on his Armenian travels in the *Contemporary Review*, has been liberated, through the clemency of the Sultan, after having undergone $2\frac{1}{2}$ months of his imprisonment. This is tardy justice for an act which would hardly have been styled criminal in any civilised society—but we must be thankful for small mercies. A question regarding the matter was asked in the British Parliament, as will be seen elsewhere in this issue. How far, therefore, the clemency of the Sultan was exercised *suo motu*, or under instigation, we are in the dark.

It is with the greatest pleasure that we tender our congratulations to Prof. G. Thoumaian on his selection and on his election as the Deputy for Kaisariyeh (Caesarea) in the Turkish Parliament. As we pointed out last month, the Armenians were holding back from these elections for obvious reasons, and that ultimately by a compromise they were allotted sixteen seats towards Armenian Parliamentary representation. Prof. Thoumaian, since his practical exile in this country, has, with the strenuous support of Madame Thoumaian, identified himself with all matters connected with the national welfare, and it was a fitting tribute to his prolonged endeavours that he should be one of the nominees of the Patriarchate. That his election by the Turkish authorities has followed his selection, inspires in us the hope that his thorough knowledge of the Armenian problem, his convincing powers of speech, and his tactful demeanour in all matters, will be so utilised as to win over Turkish opinion to the cause of Armenia and to the true interests of the Turkish Empire. We wish, in all sincerity, God-speed to Prof. Thoumaian. We shall miss him from our midst while he is on his parliamentary duties, but the London colony may justly feel honoured by the choice of one of their number. Our editorial ignorance is responsible for the omission of the Turkish equivalent of the magic letters "M.P." after Prof. Thoumaian's name. But we all have to live and learn.

The Armenian colony of London are giving a banquet at the Holborn Restaurant on Friday, March 27th, to the two Professors of their number who have done so much in furthering their cause here, namely, Prof. G. Hagopian and Prof. G. Thoumaian. We have referred to the latter in the preceding note. Prof. Hagopian, who is the *doyen* of the Armenian workers in England, has been, ever since the Berlin Congress, one of the foremost figures in London by his contributions, both to the Press and to the Foreign Office, whereby he has imparted a clear aspect to Armenia's needs and Armenia's welfare. The coming banquet is a just tribute to both these gentlemen for their self-denying interest in the cause of their country and their countrymen.

Turkish Finance and the Armenian Vilayets.

(Specially Contributed.)

Abdul Hamid was always determined to manage his affairs in his own way, especially affairs financial; and it is not surprising that annual estimates of revenue and expenditure were treated in Turkey with that disdain which is characteristic of an autocrat and a despot, who would see in them but an attempt of busybodies to interfere with his spending powers. It is a credit, therefore, to the rule of the "Young Turk" that, under the guidance and the laborious efforts of foreign financial experts, the world has recently been permitted to see the estimates of the second financial year of the Constitutional régime. (March, 1910—March, 1911.)

We give below the official figures, in round numbers, of the Armenian vilayets, as published by the Turkish Ministry of Finance, with a view to laying bare the financial situation of Armenia under Turkish rule. In doing so we are conscious of the difficulties that must have presented themselves to the framers of the estimates in this their first attempt to obtain correct figures for the purpose of balancing accounts :—

Financial Year 1910-11.			
Total Expenditure	..	..	£T33,745,113
„ Revenue	..	..	28,783,030
Deficit	..	..	£T4,962,083

or, say, nearly five millions.

The share of the Armenian vilayets in the above figures was as follows :—

	Revenue.			Expenditure.		
Erzeroum	£T483,248	..	..	£T490,407
Bitlis	202,809	..	..	193,168
Diarbekir	278,409	..	..	241,840
Sivas	689,197	..	..	404,156
Kharpout	218,420	..	..	220,503
Van	129,983	..	..	186,236
Total	£T2,002,066	..	..	£T1,736,310

showing a surplus of revenue over expenditure of £T265,756.

Assuming the above figures, as well as the statistics of population published by the Turkish Government to be approximately correct, we arrive at the following incidence of revenue and expenditure per head of population in these vilayets:—

	Population.	Revenue per head.	Expenditure per head.
Erzeroum	781,071	£T0·62	£T0·63
Bitlis	410,079	0·51	0·47
Diarbekir	424,760	0·58	0·57
Sivas	1,197,483	0·57	0·34
Kharpout	455,579	0·48	0·48
Van	285,949	0·45	0·65
	<u>3,554,921</u>	<u>£T0·53</u>	<u>£T0·52</u>

It will be seen from the above figures that expenditure per head in the Armenian provinces is about one per cent. less than the revenue per head; and, in comparison with other parts of the empire, 2 per cent. is spent, less per head of population, in the Armenian vilayets.

If we go into further details as to the various sources of revenue in these provinces, and the heads under which money is spent, we arrive at somewhat startling results.

Here are some of the main heads of revenue in Turkish pounds:—

	Tithes.	Sheep Tax.	Road Tax.	Salt Tax.
Erzeroum	230,769	53,103	11,218	68,237
Bitlis	78,858	36,347	6,895	40,680
Diarbekir	134,766	63,947	8,197	—
Sivas	335,422	79,382	28,897	55,668
Kharpout	127,422	26,978	6,272	—
Van	58,513	36,580	2,881	—
Total	<u>965,750</u>	<u>296,337</u>	<u>64,360</u>	<u>164,585</u>

The main heads of expenditure, also represented in Turkish pounds, are as follows:—

	Army.	Finance, Dept.	Gendarmerie.	Home Office.	Public Works.	Education.	Agriculture.	Ulemas.
Erzeroum	285,573	46,959	37,093	25,064	9,196	9,120	8,157	7,332
Bitlis	49,971	31,606	38,220	22,998	3,859	5,498	535	7,148
Diarbekir	93,238	31,418	37,423	117,032	6,428	9,768	767	5,662
Sivas	117,071	71,838	50,995	23,721	27,152	13,721	4,436	11,156
Kharpout	76,880	41,979	32,187	31,275	5,330	10,451	657	7,842
Van	81,386	27,030	—	25,177	1,605	4,598	333	4,526
Total	<u>704,119</u>	<u>250,830</u>	<u>195,918</u>	<u>245,267</u>	<u>53,570</u>	<u>53,156</u>	<u>14,885</u>	<u>43,666</u>

That is to say, out of a total revenue of £T2,002,066 derived chiefly from the great bulk of the peasantry of the six Armenian vilayets in 1910-11, only the paltry sum of £T121,411, or roughly 6 per cent., was expended upon developing the country and the status of the population. These figures are published by the Turkish Ministry of Finance, and it requires no great insight to arrive at the conclusion that the bulk of the revenue of these Armenian provinces goes towards the up-keep of the army and a horde of tax-gatherers, gendarmes and ulemas, while communications, the development of the natural resources and education, which form the basis of all civilised government, are treated in a manner so niggardly as to constitute a scandal of the utmost gravity, and to leave no room for doubt as to the damning causes which go to create misrule, persecution, and a despairing subject race, which is absolutely powerless to throw off so burdensome a yoke.

We started by giving credit to the "Young Turk" for having published these facts broadcast to the world, and there we fear the credit must end. In spite of his having been in power for nearly six years, there has been no amelioration whatever in the lot of the people—on the contrary, misrule and anarchy have been more prevalent than ever. While hundreds of thousands of pounds are frittered away on a lawless army and a host of corrupt officials,* to say nothing of the *ulemas*, a band of reactionaries whose chief duty seems to be to foment anti-Christian feelings, a sum of less than £T15,000 is allotted to the encouragement of agriculture; and into the pockets of inefficient engineers and inspectors of works goes the greater portion of the £T52,500 said to be expended on works of public utility. That there is no gainsaying this, is evident from the fact that roads of no more than fifty miles in length, which were started a quarter of a century ago, are still in an unfinished state, the few miles constructed at times being usually swept away during the first burst of the rains.

The Turkish Government have been opposing the institution of European control for these provinces, and they have had their way. Are they in a position to cope with the crying evils evidenced by the figures we have quoted? Will they loyally support the Inspectors-General, about to be appointed from European States, to bring about a state of affairs more in keeping with the requirements of present-day civilisation, whereby a subject race may be permitted to develop itself, and bring not only profit, but prestige to the empire?

It is to the Inspectors-General we must look for the carrying out of their task fearlessly, and on their efforts alone will depend the sweeping away of such travesties of government as we have outlined. We cannot believe that now—long past the eleventh hour of her suicidal march towards disruption—Turkey will hinder or oppose the establishment of law and justice and an era of progress, which the administrators of her choice from the European States may deem it necessary to impose. These officers require a free hand in the over-

* Official figures show the existence of 17,781 civil officials in the six vilayets, apart from the army and the gendarmerie.

hauling of the entire administrative machinery; and in no sphere is their activity more imperatively demanded than in diverting towards the development of the country and its resources, towards the improvement of agriculture, and towards a better system of education, primary and technical, the revenues that are now uselessly frittered away for the bolstering up of a hungry and vicious staff. Not only the welfare of Armenia, but of the entire Turkish Empire, depends on the loyalty with which the coming reforms are viewed by Turkey.

British Parliament and Armenia.

The two following questions concerning Armenia were asked by Members of Parliament in the House of Commons. The replies of the Secretary of State for Foreign Affairs are attached to them:—

- (1) Mr. PONSONBY,—To ask the Secretary of State for Foreign Affairs, whether he is aware that the Armenian editor of a newspaper called *Azatamart*, published in Constantinople, has been tried by court martial and sentenced to four months' imprisonment and to a fine of £80 (Turkish) for having printed translations of articles published in this country on the conditions prevailing in the Armenian provinces; whether he is aware that the original articles were written by an English clergyman who recently made a tour of the country and whose knowledge was gained on the spot; and whether His Majesty's ambassador at Constantinople has been instructed to take any action in the matter. 17th February, 1914.

Reply.—I have received unofficial information of the nature stated in the first two sentences. The authorship of the articles has no bearing on the matter, which concerns the application to Turkish subjects of Turkish laws, and I cannot therefore instruct H.M.'s Ambassador to take any official action.

- (2) Mr. NOEL BUXTON,—To ask the Secretary of State for Foreign Affairs, whether the scheme of reforms for Armenia presented by the Powers has been agreed to by the Porte; whether administrative authority will be placed in the hands of European officers responsible to the Powers; and, if not, what will be the authority possessed by the officers nominated by the Powers. [Thursday, 5th March.]

Reply.—I am informed that the Turkish Government will shortly submit to the Powers a scheme of reforms. I cannot, of course, state in advance what these proposals will be, though as soon as they are received I hope to be able to make a statement about them. I may, however, say that I understand the scheme will contemplate the appointment by the Porte of European Inspectors-General with wide powers of administration and control.

In the debate on March 18th on the political and strategic position in the Mediterranean, the Armenian question was referred to, and Sir Edward Grey's views were elicited by a direct appeal from Mr. Aneurin Williams.

The following is Mr. A. WILLIAMS' speech:—

I take it it was a great surprise to Members of this House who have taken any kind of interest in the question of Armenia for some years, to have that question raised to-night in connection with a Resolution which seems, on the face of it, to deal with other matters. But, as it has been raised, I feel bound to address an appeal to the right hon. Baronet the Secretary of State for Foreign Affairs, to give us such assurances as may be in his power to-night that the question of Armenia is making real and substantial progress. I think that those who have taken an interest in the question of reforming the Turkish Empire, both in Europe and in Asia—and, of course, now it is chiefly an Asiatic question—realise, as I believe the Governments of Europe realise, that much depends upon the question whether Turkey will be able to reform herself, and especially to reform her Asiatic dominions, which are practically all that is left to her. Everybody realises that, unless such reforms can be brought about, very grave European dangers must arise. Therefore we are all anxious to see these reforms in Armenia and in her Asiatic territories generally to which the hon. Gentleman has referred. I am one of those who do not believe that it is the duty of this country to be playing the knight errant and seeking all over the world for things to reform. But when you come to Armenia and Turkish territory generally you have the fact that we are under very definite and solemn Treaty obligations towards the people of those countries. At the time of the Cyprus Convention, and at other times, we received very solid advantages, and we entered into very serious responsibilities which make it a moral obligation upon us to see that what can be done for the good government of Armenia shall be done. I am not suggesting that there can, under any circumstances, be any talk of war on our part in this matter, because I know it is often said that while we are trying to bring about these reforms we are opposing any increase of armaments in our own country. We must, therefore, clear our minds of the supposition that anybody suggests, at this time of day, that England should use any military force for the promotion of reforms in Armenia. But there is a vast deal that can be done by financial and diplomatic pressure, and I hope we may rely upon our Government doing everything that can be done in that way. We all know that there have recently been very important negotiations going on between the great Powers, and notably between Russia and Germany, on behalf of the Great Powers, and Turkey, for the promotion of reforms in Armenia. I venture to say, and it is not my own opinion merely, for I do not set up my opinion as of any value in this matter, but it is the opinion of leading Armenians themselves, and of those who have the most intimate acquaintance

with Armenia, that the only possible hope for reform in that country is the use of European agents to control the administration of the government of the country. Those European agents must also have adequate power. Without it they will simply be impotent. They will be liable to be overruled by the administration in Constantinople, and any reforms will simply suffer the fate that has befallen all attempts to reform European Turkey, whether through European agents or through any other agents.

We did hope that there would be a distinct European control in those provinces. I do not know whether there is any possibility of hoping that now. If all one sees in the newspapers is true, then I am afraid it is almost too late to hope for that; but it is certain, if there is not direct control by actual agents of European Governments, unless there is very extensive control by European Governors appointed there and receiving, at any rate, the moral support of the Great Powers of Europe, there is nothing to hope in the way of reform in Armenia, any more than there has been in any other of the provinces which were at the mercy of the Pashas. We all know that if reform does not come in Armenia there is only one fate for that country, and that is absorption by Russia. I do not pretend to think that would be any danger to this country, but I do say that the Powers are agreed, and I believe everyone is agreed, that if the reform can be brought about by Turkey itself through the use of European agents it would be infinitely better. I know from my own knowledge that it will be far more in accordance with the views of the Armenian people themselves. The Armenian leaders do not desire that their country should cease to be part of the Ottoman Empire, but they do insist that good government should be established in the country, and that they should be delivered from the horrible state in which they have lived for so many generations, in which they are living at the present moment, and in which there is no safety for honour, property, or life in those districts. I do hope very sincerely that the right hon. Gentleman the Secretary of State for Foreign Affairs will be able to give us a certain amount of reassurance on this matter.

Sir EDWARD GREY, in the course of his speech during the debate, thus referred to Turkey in connection with Armenian Reforms:—

We have had the most explicit assurances from the Turkish Government that they desire to put their own house in order, that they have no aggressive designs in the sense of ripping up the peace and engaging in a war of *revanche* in Europe. We believe that these assurances represent the real meaning and intention of the present Turkish Government, and therefore I will say at once that so far as we are concerned we see no political objection why people who wish to lend money to the Turkish Government at the present moment for commercial reasons should not do so. That, I think, disposes of the idea of a financial boycott.

The Turkish Government are aware that reforms are necessary to preserve the integrity of Asiatic finance. I cannot go into details in regard to Armenia, but a reform scheme for Armenia has advanced to a stage at which I believe it has the consent of the European Powers, which is essential, as well as that of the Turkish Government. I trust that very soon it would take concrete shape, and when it takes concrete shape and I state to the House exactly what the reforms consist of, and which are the result of agreement between Turkey and the other Powers, I hope it will be borne in mind that it is much more important to have a scheme of reforms under which, say, the Turkish Government takes two European inspectors and employs them in the Armenian vilayets, and which has the goodwill of the Turkish Government, than it is to have a reform scheme which on paper looks much better, but has not got the goodwill of the Turkish Government.

A reform scheme which has not the goodwill of the Turkish Government is one which is only going to be operative in proportion to the force which is behind it, and the continuous pressure which is behind it not on the part of one or two Powers but of all the Powers of Europe. The reform scheme which has been arranged between the Powers of Europe and the Turkish Government is a scheme which is really going to operate, and in this case I believe the scheme when it is produced will be found to be not only more satisfactory on paper than was expected, but that it will be one which has the goodwill of the Turkish Government. It is in that sense their scheme as well as the scheme of the European Powers, and it will be found that the present Turkish Government have realised how much they have lost in Europe by bad government in Macedonia and in the territory which they have lost, and how essential it is that they should apply to their future government the lessons which have resulted from the adversity which has overtaken them. Therefore the scheme of reform will start with Turkish goodwill in the sense that it has not had before.

The Turkish Courts.

By JOHN SANDERSON.

The Sheikh-ul-Islamat, in which the Sheriat or Sacred Law is administered, is situated in Stamboul within a short distance of the Courts of Civil and Criminal Law.

Civil and Criminal Law is largely inspired by the French code. But it is still based upon the Sacred Law, though laicised and administered in modern courts according to the Western ideas of procedure. The contrast of the whole atmosphere and mode of procedure of these two courts could scarcely be more striking. In the Sheikh-ul-Islamat there is no advocate, no pleading, no hearing of a case. The litigant

or his lawyer can only proceed in one way. He writes down on a slip of paper a question. This question must embody the particular point of law he wants to be decided, and whilst containing the facts of his case, must be so stated as to admit of the answer "Yes" or "No." For example: "Is a man who has inherited a piece of land under such and such circumstances entitled to retain it under such and such other circumstances?" A few days later the lawyer will go to the court and receive from one of the grave and holy men, who are extended upon a low divan running all round the walls of the room, this slip of paper, with the word "Yes" or "No" added at the bottom. And that will be his judgment in the case. That answer is now the law of the land until it is reversed either by a higher court of the Sheikh-ul-Islamat or by the judgment of a subsequent Sheikh-ul-Islam, who, of course, is the highest authority himself, and can always reverse the judgment of his predecessor.

Fortunately for the Turkey of to-day, this canonical law is limited in its application. It applies to all questions of personal status, *e.g.*, majority, marriage, succession, religious charities and slavery, and, of course, to all matters of religion. But it is, in a way, the Chancery side of the Turkish law, and the fact that the learned judges are paid about twenty shillings a week, and are almost all extremely limited in education, is a scandal which must in some way be remedied. The one safeguard of justice in any land is adequate pay. And so long as this sore festers at the very heart of the Turkish Empire, any real progress in civilisation and in material prosperity is well-nigh hopeless.

The last time the writer visited the Sheikh-ul-Islamat in Constantinople, a friend of his was taking part in a case in which the ownership of an estate valued at over 20,000 Turkish pounds was in dispute. "How much of that," I inquired, "will reach its proper owners?" His reply, in true Oriental fashion, was by way of parable.

"The stork," he said, "was once called in to divide equally between the two joint owners a piece of cheese. 'To do this with absolute justice,' said the stork, 'I must have a pair of scales!' So a pair of scales was duly brought. Then the stork cut the piece of cheese in two parts and placed one in one scale and the other in the other. They were almost equal in weight. Still, one was a shade heavier than the other. So the stork bit a small piece off the heavier of the two to make them equal, and replaced them in the scales. This time the other piece was the heavier of the two. So he was forced to bite a piece off that as well. Again the other proved too heavy; and so," concluded my friend, with a deprecating smile, "the biting went on till not a scrap of the cheese remained for either of the litigants." The imagery may be somewhat overdrawn. But, indeed, it is too true, that litigation in this Court of the Sacred Law of Islam resolves itself only too frequently into a process of auction in which the unhappy parties are reduced to bidding against each other in each successive court.

It is difficult to realise. For as you stand amongst these holy men, grey-bearded, grave and dignified beyond expression, you feel

oppressed by the very odour of their sanctity. They look weary of the things of earth. They play incessantly with strings of amber beads. They pore over ancient leather-bound books of law. They consult together in sober, measured accents. The spaces of the great room whose four walls are lined thus with exponents of the wisdom and justice of Islam seem charged with an atmosphere of awe-inspiring zeal for righteousness; and it requires an effort of the will to believe that these judges are, like all other mortal men, fallible by reason of their material needs. They are starved. And starving judges all the world over have fallen short of the duties of their office.

Mr. John Sanderson's article is important just now, because of its bearing on the case of an Armenian girl, who has been dealt with under the Sacred Law, and has been the subject of representations by the Armenian Patriarchate to the Turkish authorities. The case was briefly alluded to in our last issue under the head of "Latest News from Armenia." It appears that, about eight years ago, Ahmed Effendi was Mal Mudir in Fika. One night his little daughter disappeared from her home. He instituted inquiries in all directions and took all necessary steps to find her, but in vain. Before narrating the actual state of the case, it must be explained that Fika is a very small town, rich in cattle, sheep, etc., and in the neighbourhood wild beasts are so common that the shepherds, who live in huts near their flocks, are obliged to keep large, fierce wolf-dogs, and many travellers on horseback have—together with their steeds—been attacked and injured by these dogs. Now, one day—apparently—it happened that Mal Mudir's little daughter lost her way, while playing, and came into the vicinity of these huts, while the shepherds were absent, and was attacked and mutilated by the dogs. On their return, the shepherds found the child's body in a pool of blood, and, when they heard of the disappearance of the Mal Mudir's daughter, in their terror, they determined to blot out all signs of their discovery, fearing that they would be blamed and severely punished for causing the death of the chief's child; so they took the body into the forest and burned it, in order to destroy all traces of the occurrence. Meanwhile, a young Armenian girl was discovered in a Monastery; she was a foundling, who had been brought up as a Christian and placed in an Armenian family. Afterwards an Armenian named Haji Petros adopted her as a daughter. Not only the Armenian authorities of the place, but also the local Turkish dignitaries, made a signed declaration that she was an Armenian; but, notwithstanding all this, the aforesaid Ahmed Effendi has procured two Mahommedan false witnesses belonging to another district to testify that this girl is his lost daughter; and the Sheri Law has sanctioned this claim. The Armenian Patriarchate has sent a protest against this to the Turkish Minister of Justice, but has received the answer that it has been proved by Sheri Law that the

girl is a Mahommedan. The Patriarchate has sent a second protest, citing all the proofs of her being a Christian, and especially dwelling on the fact that her being an Armenian has been established by all the local authorities, Mahommedan as well as Christian, whereas the two hired witnesses on the other side belonged to a distant place and were entirely unknown to anyone connected with the case. To this the Minister of Justice has replied that, as the case has been dealt with by Sheri Law, he will leave it in the hands of the Sheikh-ul-Islam. To the further representations of the Patriarchate, the Minister of Justice has replied that the Patriarch ought not to interfere in a case tried by Sheri Law. All that should be done is that the foster-father should make an application directly to the Sheri Court, citing his proofs that the girl is an Armenian.

The Patriarch has lodged a strong protest, addressed to the Grand Vizier, against the action of the Minister of Justice, expressing his indignation at this treatment of an Armenian girl, based on the testimony of two hired witnesses.

The decision of this case by the Sheri Court presents aspects which are in keeping with the process of law and justice which Mr. John Sanderson so well describes in the article above. And the Armenian people are the only Christians now left to the tender mercies of Turkish justice! [Ed., *Ararat*.]

"From London to Armenia,"

By ARAM RAFFI.

(Continued from p. 258.)

IV.

PERSIAN EXPERIENCES.

The Araxes—"Can you swim?"—The Ways of Persian drivers—"An automobile is an automobile"—Superfluous passengers—"Is there an Anjuman in England?"—Effects produced by a family photographic album and a mauser—Persian musicians.

The river Araxes, as is well-known, is the boundary between Russia and Persia. Formerly people passed across the river, from one country to the other, by means of a ferry worked by ropes, but the Russians have now built a bridge. You have only to cross the bridge and you are in the land of the Lion and the Sun.

As I crossed the river, many memories of past events passed through my mind. My thoughts go back to that fearful day when thousands on thousands of Armenians were entombed in those waters. I almost hear the shrieks of the women, and the heart-rending cries of children in death-agony. I almost see the brutal countenances of the fierce soldiers of Shah Abbas as they push their helpless victims into

the waters ; and all this was done for political ends, the object being, not to take vengeance on the Armenians, but to use their abilities for the advantage of the Shah's country. However, Fate was against the Armenians, for Shah Abbas, in 1603, advanced on Armenia and after conquering Azerbejan, he heard that Sinan Pacha was leading a Turkish army against him. Shah Abbas, having almost come to the end of his resources, despaired of being able to cope with the Turkish army ; he therefore devised the scheme of transplanting the whole population of Eastern Armenia into Persia. The advantages of this step were two-fold ; in the first place, he left a desert between Persia and Turkey, so that the advance of the enemy would be checked by want of food ; and in the second place he saw his way to developing the commerce, manufactures and arts of his own country, by the aid of the Armenians, who were more skilled in these matters than any other Asiatic nation. He ordered all the Armenians of the place to assemble, on pain of death, and march in front of the Persian army. Their houses and property were burned.

When they reached the river Araxes, Shah Abbas was informed of the approach of the Turkish general. There was no bridge over the Araxes, so that the host had to cross on wooden rafts. Fearing that the Turks would come up and rescue the Armenians from his hands, Shah Abbas commanded that the whole multitude should be pushed into the water, thus giving an opportunity of escape to those Armenians who were able to swim, and at the same time rendering it impossible for any of them to return to their country, since they stood between the waves and the Persian swords. The course of the river was impeded by the corpses of the children and the old folk. Only a small fraction of the huge multitude were able to escape. These, amounting to 25,000, were taken to Persia, and Shah Abbas established them near Ispahan, where they founded a city named New Julfa.

All these events came before my mind's eye, as I was crossing the bridge.

By a strange coincidence, this train of thought was interrupted by my meeting an Armenian of New Julfa, who was also travelling in these parts.

My mind still running on the past, I asked him if he could swim. My question startled him and he replied : " No, why ? "

"Though you cannot," I rejoined, "one of your forefathers must have been an excellent swimmer, or he would not have saved his life by pushing his way through the waves to the other side of the river."

On the Persian side, you now see carriages driven by Persian coachmen, whereas formerly there were only horses and donkeys for riding.

A Persian is not a bad muleteer to travel with, as he thoroughly understands horses, but the art of carriage driving is entirely foreign to him; to travel in a vehicle driven by a Persian is almost torture; you soon find yourself jolted into a hole, and then out of it again—into another hole; and, if you meet another carriage, you remain in a

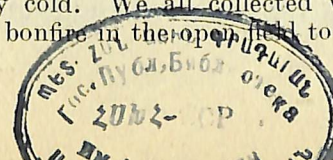
line with it, and have its dust all the way, as the driver has no idea of steering away from it. Though we repeatedly exhorted our charioteer to avoid the dust, he failed to do so. Perhaps he could hardly be blamed, for we saw other travellers completely covered with dust, and apparently indifferent to the discomfort. Besides, our driver had no mind to be left behind by the other carriage. Evidently it was our misfortune to have a coachman who was considered clumsy by his countrymen, for, while we were driving, a young fellow came up and said to him: "Get down; are you not ashamed to be there when you know nothing about driving?" To our great astonishment, our driver alighted and the other man took his place. Our surprise was increased when we learnt that the substitute had nothing to do with the carriage and was not even known to the former driver, but was merely a chance passer-by. The other driver ran after the carriage all the way. Our second coachman was distinctly superior to the first, and was obviously glad to display his talents, merely for his own pleasure; for, though his dress and general appearance showed that he was poor, when he had taken us to our destination, he walked away and we had to go after him to make him a present. With great pride he told us, in the course of conversation, that he had acquired his efficiency by driving his own water-cart in Tiflis.

After going through the usual routine at the Persian custom-house, we secured places for Tabriz in an automobile. The chauffeur of the automobile was a Russian and knew his business thoroughly; so, for half the journey, we went on smoothly, but an automobile is an automobile, whether in England or in Persia, and is heir to breakdowns. This was verified in our case. It was midnight, and we were in a remote spot among the mountains. The automobile suddenly stopped. We were still hoping against hope, but our hopes were speedily dashed to the ground by an announcement of the chauffeur that our automobile had completely collapsed and there were no resources at hand for putting it into working order again. The next automobile was not due for 48 hours. What should we do? There was one little chance left, was the chauffeur's reassuring statement; if we could communicate with the next station, where the automobile which had passed us was due, perhaps the latter would return to our assistance.

"But how are we to communicate with the next station?" we asked.

“Ah!” replied the chauffeur knowingly, “you shall see.”

He produced a telephone apparatus, and with his men, holding torches in their hands, approached the telegraph wires, trying to connect the telephone with the telegraph. This took a long time; it was not till after the lapse of five hours that he succeeded in getting into communication with the station in question, and it was arranged to send us an automobile which was a conveyance for goods. We had to wait another three hours for the arrival of the said conveyance. It was bitterly cold. We all collected wood and dry brushwood and made a big bonfire in the open field to warm ourselves.



It was broad daylight when, to our great joy, we heard in the distance echoes of the sounds made by the approaching vehicle. We raised a hearty cheer of exultation, but we soon found that our prospects were less rosy than we imagined. It was certainly our vehicle that was coming, but, being a goods' motor, it was very slow. This motor was fastened to our automobile with a rope, which snapped every ten minutes, and every time it broke the chauffeur had to stop and fasten it again. At this pace, we reached Tabriz at sunset the next day.

From Julfa to Tabriz, at every stage, the caravanserais have been replaced by modern restaurants. Native food is no longer to be had, but *Shchi*, cutlets, and other Russian dishes are served. Lemonade takes the place of *sherbet*, and *vodka* is the drink. The keepers of these restaurants, as a rule, are Georgians. I did not meet with a single Persian serving in that capacity. At every stage, its name is written in Persian and Russian. The whole route impresses one as being modern and European. On this route one often comes across detachments of Russian soldiers and many workmen employed in laying down the railroad. All this proves the growth of Russian influence in these parts and gives indications of Russian domination.

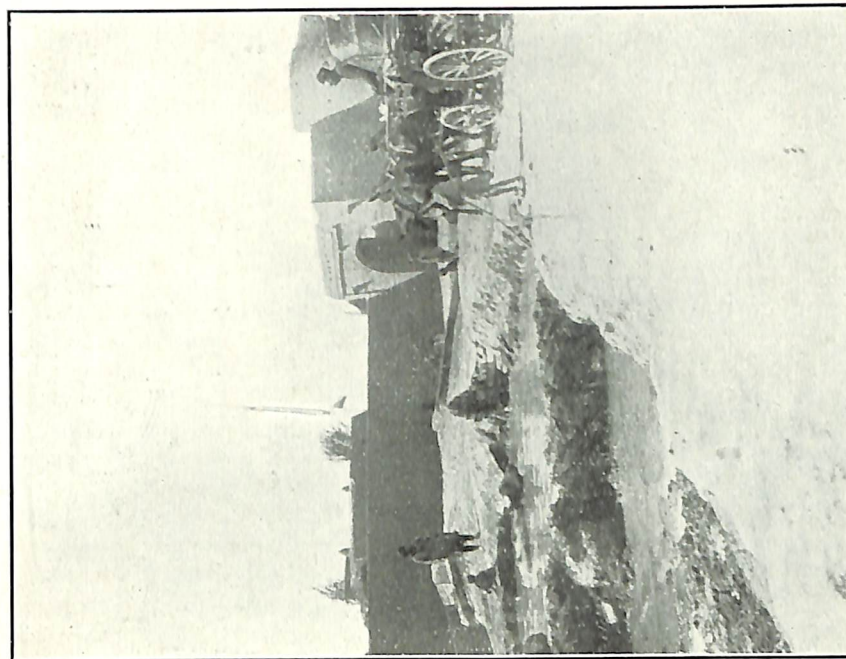
But, travelling from Tabriz to Salmast, we took the old route, which the Russians have as yet left untouched, as they use another route, running direct from Julfa to Urmi, which they have made fit for travellers.

By using the old route, one is able to see something of ancient Persia, with its historical caravanserais.

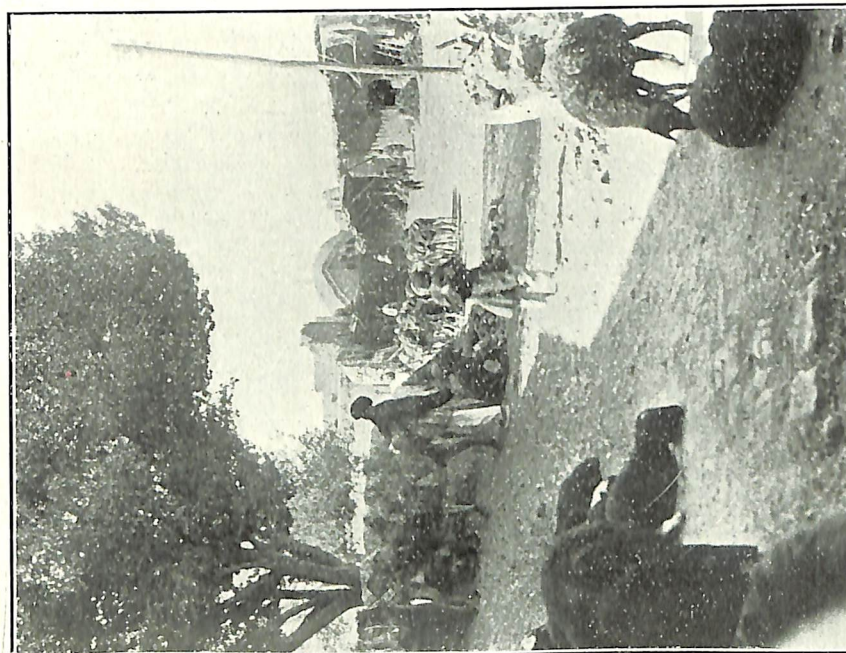
From Tabriz we hired carriages; our drivers were more experienced than our former ones, for they had been trained in the Caucasus. Certain carriages were assigned to us, others were appropriated to our luggage. On the box of each carriage, another man was seated beside the driver, and two others were hanging on behind the carriage. When we inquired the meaning of this, we were told that the men behind were to look after the horses.

"But what about the man on the box?" we asked.

After some hesitation, the driver replied, employing, to describe the man, a Persian word which has a double meaning. This word means "master," in the sense of "owner," and it was the driver's intention that we should understand it in this sense; but another meaning of this word is "gentleman" in the sense of "purchaser." The Persian wanted to be truthful and at the same time to gain his object, but I took the word in the second sense, which was the right one in this case; therefore, I pressed the point, and, after some protestations on his part, made him confess that the fellow was a paying passenger. We tried to reduce the number of these paying passengers and extra hands, and after a great deal of talk, we partly succeeded. We threatened not to pay them in full if these superfluous people would insist on accompanying us, as we had hired the carriages to be



The Russian Headquarters
at Diliman.



Tabriz.

at our sole disposal. The drivers seemed obstinate about entirely complying with our demands, and, as the discussion caused delay, we started, though persisting in our protestations. Our objection to these superfluous people was that they added to the weight and so were an extra burden for the horses, besides slackening the speed of our journey. After further discussion of this matter, one superfluous person was dropped at each stage as an experiment, in order to discover whether this concession would content us ; but we were adamant ; we insisted on a clean sweep of the whole lot. At the same time, I found something amusing in this gradual dropping of passengers. It was done very good-humouredly. During our lunch, the drivers would confer, and, after some deliberation, they would decide which of the passengers was to be discarded. I must admit that even this was done with great statesmanship. First came the turn of the passenger who had paid least, and the other passengers were dropped according to the amount of their payment.

After the selection of the passenger to be discarded there was a burst of laughter from the drivers, and the other superfluous persons whose time had not yet come. The man who was left behind consoled himself by saying to the others : " Your turn is coming." Before we arrived at our destination, the drivers had got rid of all the superfluous passengers, fearing we might fulfil our threat of keeping back part of the payment. The statesmanship of the drivers was striking, as they managed to satisfy us and at the same time to give partial satisfaction to our unbidden companions. Our protestations against these additions to our party were only a matter of principle. When we reached our destination, not only were the drivers paid even more than their due, but they were also presented by my fellow-travellers with pocket knives, purses and other useful articles, which they received with delight and gratitude.

Towards evening we arrived at a caravanserai. It was a typical one, with great gates and high long walls, encircling a wide space devoid of trees and other vegetation where several vehicles were standing, and with stables, open and roofed-colonnades and large sheds. Over the stables there was a room appropriated to high-class travellers. Unfortunately for us, the inn-keeper informed us that this room was already occupied, and he bade us stay with our own and the other drivers in the sheds which, as a matter of fact, were merely long passages and were very uncomfortable. It was impossible for us to remain there for the night, so we made our way to the room over the stables, despite the landlord's protestations. At the door of the room, we were confronted by the occupant. I explained to him that one of my fellow-travellers was a clergyman of the Church of England and the other a member of the English *anjuman* (parliament) ; as to myself I was acting for them as interpreter. I expected this to carry weight with him, but I was disappointed when he replied : " Is there also an *anjuman* in England ? " I recognised my mistake, for a member of

the *anjuman* now counts for nothing in Persia, and this gentleman was evidently one of the reactionaries. "Yes, there is," I replied, "but in England, to be a member of the *anjuman* means a great deal." At a later stage of our travels, I discussed the subject of the *anjuman* with Simko, the Kurdish chief. He had no belief in the Persian *anjuman*. "As to the *anjuman* in England," he said, "I can understand it, for it has soldiers, it has power and money to execute its decisions, but what has the Persian *anjuman*? Has it power, money or soldiers at its disposal to enforce its decrees? If not, what is the use of it?" We pointed out to him that the *anjuman* in Persia was young and, when the Parliaments of England and other European countries were in their early stages, they were no better off than the Persian one. In reply to this, he adduced the oft-repeated argument that the country was not prepared for constitutional government.

This Persian gentleman was of the same opinion as the Kurdish Chief. I desisted, however, from further efforts to convince him of the benefit to be derived from the representative system. My object in addressing him, really, was to gain admittance into the room; and here we were, delaying on the threshold, engaged in political discussion. I now came to the point, asking whether he would allow us to share the room. He courteously replied that it would give him great pleasure. We brought our things and settled down for the night. We found out that this original occupant of the room was a Persian Khan, owner of several villages in the neighbourhood, who was travelling to collect his rents, and was staying at the caravanserai with a friend and a servant. My fellow-travellers showed him their family photographic album, which interested him greatly; he was especially struck by the portrait of their father, Sir Thos. Fowell Buxton, who had been governor of South Australia, in his official robes, and wearing his orders. The Persian gentleman, drawing his friend's attention to this picture, exclaimed, "Look, look! His father is a general"; and both contemplated it with great respect. I noticed that this produced a great change in their treatment of us. They insisted on our partaking of their choice fruit and other delicacies, and during the whole night they were most attentive to us. So here and elsewhere on our travels military costume made a greater impression than parliamentary rank; but to do justice to the Kurdish brigand chief, Simko said, pointing to the governor's son: "He ranks higher than any man in uniform, for parliament has control over everyone, whether in uniform or not." And yet this chief has been guilty of murders, plunder and countless other crimes against innocent people. That such a man should make such an estimate certainly shows that the world is growing more enlightened.

During the evening the Persian gentleman indulged freely in political discussion with us, until something happened that entirely changed his attitude. Thinking it would interest him, we showed him a mauser. He started, and, without saying a word, he produced a

similar weapon, saying: "I have one myself." Then he suspiciously asked us why we carried such a weapon about with us. We replied that we were about to travel in dangerous places; therefore it was necessary for our safety to be armed. After that, he was very cautious and almost silent. Subsequently we learnt that the carrying of arms was strictly forbidden in those parts, and the Russians punished severely any infringement of this law. This explains the sudden change in the behaviour of our Persian acquaintance.

Late in the evening, we heard from outside strains of Asiatic music. We went out to listen to it. The sound came from one of the sheds of the caravanserai. We entered and found our drivers and many others being entertained by musicians. The building was oblong in shape, with a raised platform along three sides, the middle of the room up to the fourth side being at a lower level. According to custom, the travellers were seated on their own mats on this platform, sleeping or eating their dinner. This is the usual configuration of guest chambers in Persian caravanserais. The space by the fourth wall is used as a kitchen, and serves also as a restaurant for the guests. Our drivers and other men were seated cross-legged on the platform, eating their supper, listening to the music, and watching the dances. There were five performers, playing on a tambourine and other Asiatic instruments, dancing and exhibiting conjuring tricks. The best dancer was a boy of 14, who sang while he danced. In appearance he resembled a girl, having very long curls, which came over his face while he was dancing. Besides dancing he executed some clever acrobatic feats. Undoubtedly he had a very good voice; and his solos were greatly appreciated by the audience. These were sung in Azerbejan Persian. I must explain that the language spoken in Azerbejan is totally different from real Persian or Farsi, which is spoken in the southern part of Persia. Azerbejan Persian is a Tartar language which bears a closer resemblance to Turkish than to Persian. A native of Tabriz, if he goes to Constantinople, will be able to understand others and make himself understood quite easily; and the same holds good of a Turk who goes to Tabriz, but if a Persian of Tabriz goes to Teheran, he will be at a loss, unless he knows Farsi Persian. Some people think that Azerbejan Persian is corrupt Turkish, but this is entirely erroneous. As a matter of fact, Azerbejan Persian is Tartar in its original form, from which Turkish is derived. In the regions on the Turkish side of the frontier, the language spoken is more like Azerbejan Persian than Turkish. As one approaches the capital the language gradually changes, becoming more and more like the Turkish of Constantinople.

The songs sung were all intelligible to the drivers and other natives, for they were in their own language. By and by, to produce a greater effect, the boy sang a song in Persian—a song known to almost every Persian. It is the musical effect of the words that forms the charm of a Persian song rather than their meaning, and that is the reason

why, when Persian songs are translated into another language they seem almost commonplace. This is one verse of the song we heard—but what a difference from the original!—

Sweet maid, if thou wouldst charm my sight
And bid these arms thy neck infold,
That rosy cheek, that lily hand,
Would give thy poet more delight
Than all Bokhara's vaunted gold,
Than all the gems of Samarcand.

(To be continued.)

Armenian Education in India.

In our November issue we drew attention to the excellent account the Boy Scouts of The Armenian Philanthropic Academy of Calcutta could give of themselves in comparison with other similar troops in that city. It is a pleasure to allude here to the Report for the year 1912-13 of that same Armenian College and Academy which has just reached us.

It is a matter of historic interest that Armenians were traders, and even more, in India before the Honourable East India Company cast its longing eyes on what has become now the brightest jewel of the British Crown—and more than that, the Armenians in India were of material assistance to the East India Company in their early days, as the records of those times abundantly show to those who care to pry into them. It is a matter, too, of historic interest that before Job Charnock formed the English settlement in Calcutta, the Armenians were already there, and they can show in their churchyard a grave with inscription dating back to 1630, or sixty years anterior to Job Charnock's advent.

To come back to the subject of our notice—Armenians have never been backward in the matter of education; and our information takes us to the year 1797, when the idea of a national Academy was first conceived for the colony in Calcutta by one of the charitably disposed, when benevolence towards national needs used to be commonly accepted as a part of the national creed. Though instruction to the young was given in a general way, the first regular school, that of Arratoon Kaloos, was started in 1798, and by a natural process of expansion it merged into the more pretentious Armenian Philanthropic Academy in 1821. For close on a century this institution has been maintained by bequests and donations of wealthy Armenians, and, in spite of the overshadowing influence of more advanced English schools and colleges, it has continued to carry through the object of its existence—the training for life's battle the younger generation of Armenians from Persia and elsewhere, who are drawn towards the pagoda trees of the distant East, and make Calcutta their halting place

prior to their dispersion, so as to be made fit to shake with effect those particular trees, which in innumerable instances have turned out to be far from mythical. Many such are known to the present writer, who look back with pride on the training they received at this national institution in Calcutta, and whose sense of gratitude to its beneficent influence has induced them to support it materially for the national good, and also to keep a watchful eye over its efficiency, so that successive generations of Armenian youths, who are to follow in their footsteps, might receive their education, not only in English, but in Armenian as well, a necessity which those who are patriotically disposed are not inclined to set aside lightly.

The Academy of which we are writing, after several changes of domicile, has found a habitation of its own in Free School Street in Calcutta, in a building which is of historic interest to Englishmen, as it was there that the famous writer, William Makepeace Thackeray, was born in 1811. A tablet in commemoration of the event has been suitably affixed in the place.

The Report before us is interesting in showing the up-to-date methods pursued in the curriculum, where sports and military training are given their due prominence, as in English Public Schools. In its athletic performances and competitions with other local schools of greater numerical strength, it has markedly shown its prowess; while its Cadet Company has been reputed to be the best in Calcutta, the Inspecting General going so far as to remark that he wished the companies of other schools would emulate the Armenians in their drilling and smart appearance. We need not repeat what we said in our November issue about the Boy Scouts—declared by the Commissioner sent by General Baden-Powell to be the best Company of Scouts in Calcutta.

A point worthy of attention is the continued and zealous interest taken by Miss A. Apcar in the training of the Church choir, which is formed by boys of this institution. She has done a great service to the Armenian Church by writing down in modern notation the *Melodies of the Holy Apostolic Catholic Church of Armenia*, a task of enormous difficulty, when it is considered that they have all been transcribed into musical notation from oral rendering, handed down from generation to generation, and preserved by extraordinary effort of memory. They are, indeed, of an original character and worth preserving, and they ring as an echo of the old national melodies of fifteen hundred years ago.

In closing this notice of The Armenian College and Philanthropic Academy of Calcutta we will refer to a portion of the address of the Venerable W. K. Firminger, the English Archdeacon of Calcutta, who presided at the prize distribution. After referring to the training of the boys and their efficiency in volunteering and sports, he touched on the olden days in India, when there were not only Armenian soldiers but also Armenian generals. He further added that the Armenians were a nation of martyrs, and that the lesson they set in the cause of religion was an example to them.

We congratulate the authorities of the school on a most satisfactory Report, and wish the institution continued and even greater success.

Ottoman Empire in the Melting Pot.

It would seem at length as if something was going to be done to improve the lot of the Armenians. Reforms in their government have been so often proposed, and so equally often have come to nothing, that the Armenians may very well be excused if they regard the latest effort of European benevolence somewhat askance. The first step is to be taken, if the latest initiative of the European chancelleries holds good, in the division of Armenia into two provinces, each of which is to be administered by a European inspector-general chosen from a neutral State. These inspector-generals will be armed with more than usual powers. They will possess authority over the civil service, the judicial bench and the gendarmerie. In the event of necessity they will even be allowed to call troops to their aid. They are to be endowed with the power to recommend the removal of even the highest officials, so that a measure of respectable government may be in store for the Armenians in the immediate future.

It is, however, impossible to suppose that the reforms can stop here. What it is proposed to do for Armenia by an arrangement with Russia and Germany will inevitably be demanded for Syria and for the country round Adalia. What all this means is that the great powers are setting up claims in Asia Minor which they mean to establish when the disruption of the Ottoman empire takes place. Not even a pretence is made amongst the diplomatists of Europe of pretending that they believe that the Asiatic dominions of the Sultan are to be preserved. They are taking steps assuredly for their better government, but they are taking those steps with one eye on the wellbeing of the inhabitants and with another eye on the future appropriation of these districts. Russia has waited for Armenia for long, and Germany, it is understood, has now come to an arrangement with the United Kingdom by which her slice of Anatolia is safeguarded. France, since the time of Napoleon, has claimed Syria, and Italy is steadily establishing her right to the Adalia district. The United Kingdom will get its share in the Euphrates valley, and if it were not for the difficulty of settling who is to take the coast line, the whole arrangement would be as good as settled.

The method of peaceable penetration is being carried out in the usual way. The Bagdad railway, the Mesopotamian irrigation, the Constantinople-Smyrna and Lebanon railway, and the Adalia railways are the outward and visible signs of the intention of the powers to develop the country and improve the lot of the inhabitants. The real motive is, however, something more than philanthropy, something more than even dividends, it is the craving for the earth and the fulness thereof which the modern imperialists designate by the name of empire.

The Christian Science Monitor.

Editorial, March 12th.

Lantern Lecture.

On the evening of March 17th a Lantern Lecture, descriptive of the Passion Play at Ober-Ammergau, was given by Miss A. Bernard at the Assembly Hall, Notting Hill High School, by kind permission of the School Council. Miss Bernard's generous object was to devote the net proceeds of the lecture to the fund under the control of the Armenian United Association of London for establishing and endowing village schools in Armenia for the education of orphans and needy children. The arrangements for the lecture were kindly undertaken by Miss E. J. Robinson, whose organising powers resulted in the successful filling of the Hall, and in enabling a cheque for the substantial sum of £13 13s. 1d. being made over for the specific object of the lecture.

Prof. G. Thoumaian, a representative Armenian in London, who had tasted the fruits of persecution, took the chair, and with a few preliminary words introduced Miss Bernard. The sacred pictures thrown on the screen were of consummate power, and brought home to the audience the familiar scenes of the great tragedy enacted nearly two thousand years ago on which Christianity is founded. The large audience showed their appreciation of the scenes and of the lecture by a sympathetic silence which befitted the occasion, as Miss Bernard lightly and reverently passed in review the salient features by way of explanation. It was a touching reference to the poor exile who stole back in secret to see his loved ones, thus bringing with him the plague, and being the original cause of this Play, a memorial of a people's faith in prayer that was answered—and were not the hearts of those present at the lecture encouraged, too, to feel that their prayers for Armenia would in like manner be answered, if they forgot self and each made a vow to do his or her little share for their country's good? It were sufficient if they all but carried away this little lesson from Miss Bernard's Lantern sermon. Miss Irene St. Clair rendered some sacred music at intervals with powerful effect.

At the close of the lecture, Madame Thoumaian, who was instrumental in saving her husband's life when he was under sentence of death, and is closely connected with his humanitarian work, in a characteristic address bade all to love the Turk, as by love alone could we transform enemies into friends. She then pleaded earnestly for those little children, rendered orphans, who called to us for help, and to whom our hearts must needs go out in human sympathy.

Lieut.-Col. Gregory, on behalf of the Armenian United Association of London, as their President, tendered to Miss Bernard heartfelt thanks for so practical a measure of her sympathy; to Miss Robinson for so successfully organising the lecture; and to all those ladies and gentlemen who had assisted in selling programmes and acting as stewards. He then gave a short account of the existing educational condition of Armenia, and pointed out the need for greater facilities for imparting instruction, both primary and technical. The vote of thanks was seconded by Mr. H. G. Bohn.

Latest News from Armenia.

A month has elapsed since our last issue ; our hopes were raised in a measure that some kind of reform would be attempted by the Turks in the Armenian provinces ; but up to the time of going to press we have no definite intimation that Turkey is in earnest, or that the reform scheme has even received the signature of the Porte and the Foreign Powers. In the meantime horrors, of which Armenians are the victims, continue unabated—the local newspapers are full of them—and yet the Powers continue in their callous indifference, no single one of them caring how much blood is shed, or to what extent inhuman rule is permitted to drive a helpless population to distraction.

A private letter from a well-informed correspondent in Turkey throws a lurid light on the situation, which is more than confirmed by information from official and other sources. Our correspondent says :—

“The Turkish Government has been compelled to accept reforms under pressure ; and even before granting them they had adopted repressive measures by fomenting hatred among Moslems against Armenians ; by proclaiming a boycott ; by burdensome measures for collecting taxes both in the capital and in the provinces ; by opening co-operative shops so as to prevent Turks from trading with Armenians ; by the institution of new and heavy taxation levelled at the economic welfare of the Armenians, in the hopes of driving them to emigrate.

“The latest news from Erzeroum, Kharpout, Sivas, Mush, Sassoun, Sairt, and Cilicia show that relations are strained to the breaking point ; in some places even offensive and defensive lines have been established, bordering on a state of war. It is due to the intervention of the Russian embassy, however, that peace continues to exist.

“At a time when reforms ought to be seriously undertaken, agitators are sent out by the Committee of Union and Progress to carry through an anti-Armenian propaganda. Our people are indeed face to face with a dreadful coming calamity.” And so on.

This is one side of the picture—on the other side we have the hopeful accents of Sir Edward Grey, who has faith in the reforms, which are being granted by “the good will” of the Turkish Government. But month after month passes and we fail to see the evidences of that “good will.” Here are a few more of those horrible details which disfigure the records of humanity without a word of protest, or the moving of a finger, from those Christian Powers that are arrogating to themselves the right to safeguard the empire of the Turks.

MUSH—*March 6th.* Official telegram from the Bishop to the Patriarchate.

The murder of the Commandant of Gendarmerie, Mehmed Effendi, of Khuyt, and of a gendarme, is being attributed to the Armenians. The Kurds have besieged the Armenian villages in the district. Please adopt urgent measures to save the people from excesses.

This Mehmed Effendi was also governor of Khuyt in Bitlis. During the last four months complaints of all kinds have been lodged against him to the Sublime Porte for oppressing the Armenians, confiscating their winter provisions and handing them over to the Kurds in satisfaction of imaginary debts, and doing everything possible to drive them from their homes. Mgr. Kharakhanian, Bishop of Mush, was sent to Khuyt in November last to make an inquiry, and in the presence of Turkish officials the accusations against Mehmed Effendi were substantiated, he was suspended from office and assurances given to the Patriarchate that he would be dismissed. In spite of these assurances he was lately restored to his office by the Porte and commenced anew his oppressions. Now comes the murder—and no wonder that patience of some of the sufferers was exhausted—and the arrest of an Armenian peasant as the alleged perpetrator. The above facts have been placed before the Minister of the Interior by the Patriarch, with the request that measures be taken to safeguard the peaceful population, who cannot be held responsible for the act of one alleged murderer.—*Ed. Ararat.*

MUSH.—*February 19th.* Official telegram to Patriarchate.

In addition to the murder of two Armenians of Sassoun, mentioned in our last issue, the same murderers, one of whom is a gendarme, have killed two other Armenians, Michel Hovhannessian and Krikor, while the latter were on their way to Mush.

PALU (Kharpout).—*February 27th.* Official news to Patriarchate.

Sahag Garabetian and Vartan der Aprahamian, two Armenian artisans of the villages of Kharaseg and Yergan respectively, who were doing a good trade, were travelling together on business, and on leaving the village of Khajar, were followed by robber Turks, Mahrem Aga and his servants, and fiendishly done to death and stripped of all they had. They leave young widows and six children between them. It is thus that the bread-winners of families are put out of the way.

MALGARA (European Turkey).—*March 2nd.*

The massacre of Armenians at this place last July, on its re-occupation by the Turks, is still fresh in people's minds. An outrage has just been committed by Turks at Kosh-Yorig, three hours' journey from Malgara, by the murder of Jakvor Ellisian, an Armenian merchant, 52 years of age, while he was travelling on business. Insecurity prevails throughout the roads.

Conversazione

OF THE

Armenian United Association of London,

Held at the Elysée Hall, Queen's Road, W., March 8th, 1914.

PROGRAMME.

President's Address.

1. PIANOFORTE Etude E major *Chopin.*
MRS. LUCY SHELTON.
2. RECITATION .. "The Victoria Cross" .. * * *
MISS ELAINE POGOSE.
3. SONGS
(a) Habanera (Carmen) *Georges Bizet.*
(b) "Mon cœur s'ouvre à ta voix" .. *C. Saint Saëns.*
(*Samson et Dalilah*)
MADAME DENISE OXNER.
4. HARP (a) Printemps *Sinding.*
(b) Impromptu Caprice .. *Mario Lorenzi.*
MARIO LORENZI.
5. RECITATION (Armenian)
"Trust to your own strong arm"
MISS ARSLANIAN.
At the Piano—MISS MARY SYMON.

Addresses on Armenia.

BY

REV. KAVOOME ABLAHATIAN.

AND

MR. HOVHANNES GARABEDIAN.

This Conversazione proved most successful, a large gathering of members and friends, including several connected with the foreign Embassies, being present in spite of the inclement weather. The Hall was tastefully decorated with white and yellow flowers; and the officials of the Association wore, for the first time, dainty badges which were specially painted and presented by a lady member, and represented two important features of Armenian history.

The proceedings were opened with an address by Lieut.-Col. G. M. Gregory, V.D., the President, which will be found in full below. Then followed a delightful programme of excellent vocal and instrumental music, and it was evident from the enthusiasm and rapt attention of the audience that they did not stint appreciation of the exquisite renderings of the artistes, namely Madame Denise Oxner, a very fine all-inspiring vocalist; Signor Mario Lorenzi, a highly finished and brilliant harpist, who is Honorary Member of the Royal Academy of Music of Florence; Mrs. Lucy Shelton, an accomplished pianist; Miss Mary Symon, an able accompanist; and there were, besides, two very clever recitations, by Miss Elaine Pogose in English and by Miss Arslanian in Armenian.

The programme was brought to a conclusion with addresses in English and Armenian by Mr. H. Garabedian and the Rev. Kavoomé Ablahatian—an abstract of these will be found below. The proceedings terminated with a daintily served tea, the gratitude of all going out to the Social Executive Committee of the Association for its efficient management resulting in so delightful an afternoon.

PRESIDENT'S address:—It is usual for the President to say a few opening words at these gatherings before the real work of the programme is taken in hand, and in doing so I will not keep you long from those more appetising morsels which are displayed on the card I hold. It has become our custom, too, that in these opening words the President should recount the happenings since our last gathering which affect Armenia and the Armenians, and also to touch on matters which are of interest to our local Association.

So far as local information is concerned, I can but refer to the first annual general meeting we have had since our re-organisation last year. The results disclosed at that meeting were most satisfactory from a financial point of view, and brought to light an amount of latent interest in our affairs which bodes well for our continued and practical progress—indeed, our growth and our prospects may not inaptly be gauged by the blossoming of the General Committee of six into a General Council of nine members, and by our having a habitation of our own, small though it be for the present. The matters we have handled during the past twelve months have not been merely of local interest, but of national interest as well. They have included the establishment of schools in Armenia, the keeping of a watchful eye over political interests bearing on our distressful country, the publication of our own organ "Ararat," besides the institution of these

periodical gatherings, whereby we gain profit and pleasure by the happy social intercourse which they foster, not only between ourselves but between us and the British nation, among whom our own personal lot has been so fortunately cast. All I need say in this connection to Armenians present here is that those who have just discovered our existence and our address—I say just discovered, as it was only yesterday afternoon that I came across one such gentleman who discovered our existence through the article in the *Evening News* which you will find quoted in the last number of “Ararat”—to such gentlemen and ladies I would say, send in your names without delay for enrolment as members. It is a united body we need here and everywhere, and our management will not rest content until we have discovered and have enlisted every Armenian in this great city. It is only through the means of such an Association that units of our nationality can get to know each other and combine for national purposes. Without such a central organisation we are but drifting waifs—in my own case I was ten years a resident of this great city before I came to know of the existence of so many Armenians here, most of whom I now count as friends.

So much for our local interests. In connection with national affairs, you all know that the Armenian Question, which has during the last year figured largely before the councils of Europe, has assumed an important phase. Our country is being granted reforms—reforms that should have been granted thirty-six years ago—reforms that would have saved the lives of hundreds of thousands of our countrymen if they had been then granted—and I wish I could add, too, that the coming reforms are to be introduced directly under the control of the European Powers. Our joy at the sound of the word “reforms” is now mingled with considerable anxiety. To spare the susceptibilities of Turkey, the Powers have shirked insistence on the condition of European control; and we are confronted once more with blind trust in the promises of Turkey. It is true that Turkey is much more alive now to the dangers that threaten her disruption than she has ever been before; and this fact alone may prove a sufficient incentive to the Committee of Union and Progress to put the Armenian provinces in decent order. But fatalism and fanaticism are ever rampant in Turkey, and, moreover, the best of Turks cannot yet bring themselves to look upon a Christian fellow-subject as their equal, or as entitled to what Europeans look upon as justice—and, unfortunately, Armenians are the only Christian people now left to them as subjects. Our best authority, Boghos Nubar Pasha, in his latest utterance, is inclined to think that the Porte will strive with energy to introduce the reforms, but he also cautiously adds that they must be loyally undertaken to prove a success. All we can do is to follow that sage maxim we have so frequently heard from high places—*wait and see*.

You would perhaps like to know what the promised reforms are. The six Armenian vilayets are to be divided into two sectors, each under an Inspector-General, to be chosen from the minor European

States, and whose tenure of office is to extend to ten years. These high functionaries are to be entrusted with the general control of the judicial and civil administration and of the gendarmerie and the police; they will be competent to dismiss officials; and they will have the military forces at their disposal. Local languages are to be recognised in the courts; the Hamidieh cavalry, which has been the source of dire persecution, is to be remodelled; and regional military service is to be adopted in peace time. There is to be equal representation of Christians and Moslems in the Provincial Councils of Van and Bitlis; and proportional representation in the other four vilayets. Christians and Moslems are to be appointed in equal proportions to the public services, including the police and the gendarmerie. The Inspector-General are to have power to settle disputes concerning lands which have been appropriated from Armenians; and a proportionate share of taxes collected for educational purposes is to be given to Armenians for education.

All this sounds well, but those who can read between the lines, and know the Turks well, are not particularly overjoyed at the absence of that one link—the control of the Powers. There will still be the Valis, or Turkish governors, in the vilayets; and though an Inspector-General can ask for the removal of a Vali, and the Porte must give its decision within four days, there is nothing to tell us how an Inspector-General's authority is to be maintained if the Porte supports a Vali. Here is the crux of the whole situation, and the best of Inspectors-General would be powerless unless an appeal lay to the Great Powers. As I have said before, we must *wait and see*. It is a long lane that has no turning, and it rests with Turkey to decide whether the turning point is to be now, with a peaceful Armenia and a prosperous Empire; or whether she is to reap the ultimate fruits of long centuries of tyrannous rule—the inevitable break-up of that Empire. It is our duty to watch events, and we are even prepared to share in the optimism of Boghos Pasha; but it is an optimism chastened with the knowledge and the experience of the past. Without prophesying evil, let us hope for the best. It may be that our gratitude will ultimately go out to the Powers for what seems at the moment to be a makeshift. Sentiments of humanity have hitherto failed to make any impression on them. Who knows but what political exigencies will serve their ends and give us peace. Let us pray that it be so.

And now, ladies and gentlemen, I have been asked to draw your attention to the Lantern Lecture on the Ober-Ammergau Passion Play, which is to be given on the 17th of this month. Miss Bernard has devoted a life-long study to the subject, and I feel sure those of you who are able to be present at it will carry away a vivid idea of the actual scenes which are enacted in that Bavarian village every tenth year. This lecture, apart from its intrinsic merits, is of special interest to us, as Miss Bernard has very generously offered to devote the proceeds to the fund under our control for the establishment and endowment of village schools in Armenia. We have already estab-

lished two such schools for orphans and needy children, and hope to have many more in parts where they are badly needed. Our gratitude is due to Miss Bernard for this very practical act of sympathy for our cause.

There is one other matter of national interest I have been asked to bring to your notice, namely, the Children's Welfare Exhibition, promoted by *The Daily News and Leader*, which is to be held from April 11th to 30th. It is proposed to have in the Toy Section a special display of Armenian Toys, if such can be procured. The organiser of the Toy Section is Miss L. Keyser Yates. I confess I have long passed the age when I took a personal interest in toys, nor was my early up-bringing such as to familiarize me with the playthings that delighted the children of my generation in our native land. There must, however, be others among the audience who have been more fortunate, and who perhaps still hug, or have preserved, the Teddy Bears or other quaint animals made in imitation of those which came out of Noah's Ark, or it may be Noah's Arks made from the original design as it rested on Ararat, or again, it may be vehicles peculiar to the country, certainly not steam-engines. If such there be, would you come to the aid of Miss Yates and lend her of your precious treasure, so as to keep Armenia to the forefront even in the matter of juvenile pleasure. Perhaps, too, some young ladies would volunteer to dress in Armenian costume and attend at the stall to explain how young Armenia manœuvred such playthings. I expect my post-box will be full this week with communications on the subject, and I promise you that Miss Yates shall have the benefit of it all.

Mr. H. GARABEDIAN, an *alumnus* of Robert College, Constantinople, who has graduated in America and obtained his degree of Bachelor of Divinity, was on his way to Etchmiadzin, the cathedral city of the Armenian Church, to be ordained and so to devote his life to the welfare of the nation. In his address he pointed out how the Church had ever been foremost in guarding the nation, in spite of persecutions and martyrdoms, and it was through that Church he hoped to be able to serve his country. An Englishman had once said that where there was a Church, a State inevitably grew up around it; but a State without a Church is not long for this world. Europe had scarcely yet realised how Armenia and her Christianity had stood as a bulwark against the invasions of Asiatic hordes; how she had stood for civilisation, for art, for religion in spite of unparalleled martyrdoms. She still survives and is eager to rally round the banner of Christ and of freedom. Before leaving New York he had seen in a picture gallery a painting which held him in thought—a parable in canvas on the condition of Armenia. There was a helpless, straggling flock of sheep under a lowering sky, and without a shepherd, and under all was the significant word "Lost!" His own poor, hunted and driven people rose before his eyes, and he cast the thought out of his mind as he pictured to himself that clouds do lift. Yes, the people of Europe

seemed to be awakening at the cry for help, and across the history of our nation, instead of the word "Lost!" should not the word "Saved!" be written? And how were Armenians to save themselves and their dear ones? Not by self-seeking, or by personal ambitions, but by rallying round their Church and by placing their country to the forefront. The time had come when they must unite. Those living peaceful lives under English or American rule must join in whole-hearted sympathy with those who are facing the fire of persecution and are loyally guarding the home and the sanctuaries of our forefathers. We and they must work together with one voice for the common good, each forgetting himself and his own personal advancement.

The Rev. Kavoomé ABLAHATIAN, who was on a visit to this country and was a native of Kurdistan, had lived and preached in Armenia and Kurdistan for the last forty years, and was well acquainted with the conditions prevailing throughout those parts. He said that those living in foreign lands, and hearing of continual lawlessness, were naturally discouraged, and felt that there was no hope for their country. It was fortunate that he was present there to tell them to put aside despair and to look for signs that are distinctly hopeful. Their common disasters have brought Armenians together, and they understood better than they ever did before that a united front is a necessity, and such unity they are cultivating. Moreover, they are beginning to see the need for self-defence and self-reliance; and in more than one instance they have successfully resisted the attacks of Kurds, and defended their rights in the law-courts.

Their illusions, too, about foreign help have been dispelled; as they realise at last, by bitter experience, that the nations of Europe will only help where their own selfish interests are to be served. This conviction is of the utmost importance, as it has brought the people to realise that they must exercise their own energies, and seize their own opportunities.

The greatest sign of progress, however, is the peasants' demand for education; and schools are seen to spring up everywhere, more especially under the fostering influence of the Benevolent Union of Cairo and the United Association of Constantinople.

With regard to the discouragement prevailing outside as to the denudation of the country through massacres, he impressed on his audience to take his word for it that though massacres have swept away hundreds of thousands, the recuperating powers of the nation remain undiminished. It is like the children of Israel in Egypt—the more their enemies persecuted them, the more they increased in number, until the day of freedom dawned.

As the nation outside is anxious to hear of their countrymen in their native land, so the latter are eager for news of those whose lot is cast in lands of freedom and progress; and they naturally look for help from their more fortunate brethren. They rejoice to hear of

the aid extended towards the opening of schools; but even more is required in supplying tools, machinery, improved methods of agriculture and cattle-breeding, irrigation schemes, industrial training, model farms, etc. Here is an opportunity for those who are in a position to help, and he felt sure Armenians abroad would see to it that their less fortunate brethren are assisted up the ladder of progress, and so made to retain their hold on their fatherland and the sacred traditions of countless centuries behind them.

PRESS NOTICES :—

A most enjoyable conversazione was held at the Elysée Hall, Queen's Road, on Sunday afternoon, in connection with the Armenian United Association of London. Interesting addresses on Armenia were preceded by a programme of music. Madame Denise Oxner, who sang the Habanera, from Bizet's *Carmen* and *Mon Cœur s'ouvre a ta voix*, has a powerful voice and uses it with no little skill, while the harp solos of Mr. Mario Lorenzi won cordial appreciation.—*The Court Journal*, March 12th.

The Armenian United Association held a conversazione at the Elysée Galleries on Sunday, which was attended by members of several of the foreign Embassies. The proceedings opened with an address by the President, Lieutenant-Colonel G. M. Gregory, after which a programme of vocal and instrumental music was performed. Addresses in English and Armenian were given by two Armenian clergymen.—*Morning Post*, March 10th.

Announcements.

THE ARMENIAN UNITED ASSOCIATION OF LONDON.

An informal "At Home" will be held at the Elysée Hall, Queen's Road, Bayswater, W., on

Sunday, April 19th—In celebration of the Armenian Easter Sunday.

Conversaziones will also be held on the following dates, details of which will be duly notified :—

Sunday, May 24th (not 31st, as announced previously.)

„ July 12th.

Literary Section.

In our last issue we gave translations of some specimens of Armenian poetry taken from a lecture by M. Tchobanian. These were received with such general appreciation by our readers, that we do not hesitate to give some more of such translations in anticipation of the appearance of the little English volume, under the title of "The People of Armenia," which will be in the hands of the public in the next few days.

The wandering minstrels, or troubadors, of Armenia have left a lasting impress on the imaginative thought of the people, and from the thirteenth century there has come down to us a host of these little poems on subjects of all kinds, the love songs being the most touching, the most numerous, and the most beautiful.

(1) Here is one such love song :—

My heart is like a child that cries,
That cries, and will not stay;
I comfort it with sugar cakes,
But still it weeps all day.

It cries all day to see your face;
I know not what to do!
I show it all the fairest things,
Yet still it weeps for you!

Sweetheart, if you should ask my life,
I would not say you nay,
Gladly I'd give e'en this for you,
And pass from earth away.

But if you asked me for my eyes,
My heart were filled with fear.
How could I live, Oh Love! unless
I saw you, ever near!

Translated by E.R.S.

(2) The best known of such modern wandering minstrels, Djivani by name, who died not very long ago, was wont to lead his company of singers at illustrious gatherings, and rouse to a pitch of excitement the entire assembly by his productions. Djivani himself describes the life of a troubador in the following lines :—

The trouvère, like a wingless bird,
Is here to-day and gone to-morrow;
A rolling wheel, for ever stirred,
He's here to-day and gone to-morrow.

Whether by thirst or hunger tried,
Or if success his fortunes follow,
He still must wander far and wide—
Be here to-day and gone to-morrow.

A glow-worm in the evening shade,
From whom all men may tidings borrow;
A summer cloud, to float and fade,
Is here to-day and gone to-morrow.

Like thunderbolts on vale and town,
His tidings oft turn hope to sorrow,
As thus he wanders up and down—
Is here to-day and gone to-morrow.

Djivani, like a honey-bee,
A roving way must always follow;
Until he dies, you'll ever see
Him here to-day and gone to-morrow.

Translated by E.R.S.

(3) We will close these selections by giving a graceful panegyric on Spring, written by Constantin, of Erzenga, a monk of the thirteenth century. In spite of the sober atmosphere of cloistered mysticism, we here see the national love of vivid colourings and sunshine flashing out from amidst sombre meditations with all the freshness and beauty which attach to popular poetry. For further insight into the culture of the Armenian nation, we would refer to the translation of M. Tchobanian's lecture, *The People of Armenia*, the publication of which is now due, graced with an Introduction by the Rt. Hon. Lord Bryce.

Springtime and the hymn of earth; with the April showers,
Meadow and mountain height show a thousand flowers,
And rapturous birds are thronging the leafy bowers.

With colours and plumage new, fitting to and fro,
They carol a call of love—singing sweet and low,
In sunny and gardened space, where the roses grow.

With tremulous haunting tones, through the sun and rain,
Their joyous voices re-echo the song again;
For those who are born of Love, sing in Love's domain.

They sing it the whole day through, and with folded wings,
When dark creeps on, and the night shadows sleeping things—
For each to his dear love calls, and of love he sings.

Translated by A.G.S.



The Armenian United Association of London.

FOUNDED 1898. RECONSTRUCTED 1913.

General Council:

G. M. GREGORY, Lieut.-Col., V.D., *President.*

Madame RAFFI, }
J. G. JOAKIM, } *Vice-Presidents.*

A. P. HACOBIAN, *Hon. Treasurer.*

J. A. CALANTAR, M.D., *Hon. Asst. Treas.*

M. BALIAN.

H. N. MOSDITCHIAN.

M. K. GUDENIAN, M.D., *Hon. Sec.*

S. P. STEPHENS.

This Association has been founded with the double object of (1) drawing together all Armenians in the British capital, bringing them into touch with the British public, and thus establishing a closer sympathy between the two nations; and (2) focussing in the centre of the civilised world the many questions, both social and national, which affect Armenia and the Armenians.

With the above objects in view, the Association is directing its energies to—

- (1) The establishment of a permanent habitation in London, which will embrace a hall for meetings, a reading-room and a library.
- (2) The organisation of social and literary gatherings.
- (3) The relief and education of Armenian orphans rendered destitute through chronic misrule in Armenia.
- (4) Watching the trend of political affairs affecting Armenia, and doing the utmost by pacific means towards the amelioration of the country and the people through (a) a Standing Committee, and by (b) the publication of literature.
- (5) The gradual raising of a fund for the establishment of an Armenian Church in London.

Membership is open to Armenians of both sexes.

Subscription:—Annual, 10/-; entrance fee, 5/-. Life Members, 5 guineas.

Sympathisers and friends of other nationalities are eligible for election as Hon. Members, but they have no voice in the management, and pay no subscriptions.

It will be evident that the above nominal subscription is just sufficient for the bare social functions of the Association. The more important functions are dependent for their success on the liberality of sympathisers, and donations are earnestly requested for the above national objects from those who are in a position to contribute. The response since the reorganisation of the Association has been very encouraging, but much more is needed to place the Association on a secure basis for prosecuting the work outlined above.

Communications affecting Membership, or any of the objects of the Association, should be addressed to

THE HON. SECRETARY,
44, Queen's Road,
Bayswater, London, W.

ADVERTISEMENTS.

PERIODICALS CONNECTED WITH ARMENIA.

The Oriental World (formerly **Armenia**).—A monthly Literary and Political Magazine devoted to the literature and politics of the Near Eastern Countries. Edited and published by Arshag D. Mahdesian, 175, Fifth Avenue, New York, U.S.A. Foreign subscription \$2.00.

Pro Armenia.—An organ in support of reforms in Armenia and in Turkey. Annual subscription, 10 francs. 31, Villa d'Alesia, Paris XIV^e.

The Friend of Armenia.—Published quarterly. Annual subscription, 1s. 47, Victoria Street, London, S.W.

BOOKS, PAMPHLETS, MAPS, &c.

Armenia.—Its People, Sufferings and Demands. The British Armenia Committee, Queen Anne's Chambers, Westminster, London. 1d.

The Truth about Armenia, by EMILY J. ROBINSON. 1d., by post 1½d. One doz. copies, 1s., or 7/6 for 100 copies, post free. Apply to Miss Robinson, 35a, Elsham Road, Kensington, London, W.

Map of Turkish Armenia.—Enlarged edition of the Map appearing in this periodical, on cloth to fold, in cover, 1s. per copy. Apply to Assistant Secretary, The Armenian United Association, 44, Queen's Road, Bayswater, London, W.

The Church of Armenia.—Her History, Doctrine, Rule, Discipline, Liturgy, Literature, and Existing Condition, by Mgr. Malachia Ormanian, translated by G. Marcar Gregory. V.D., 5s. net (postage 4d.). Apply to the translator, 36, Gunterstone Road, West Kensington, London, W.

Raffi's Works.—Samuel, 8s.; Davit Beg, 8s.; Kaitzer I and II, 12s.; Khent, Djalaleddin, 5s.; Khamsai Meliks, 5s.; Persia, 5s.; Khachakogh, 5s.; Salhi, 8s.; Tachkahajk, 3s.; Zahrumar, 5s. Apply Mrs. Raffi, 32, Richmond Gardens, Shepherd's Bush, London, W.

The People of Armenia.—A lecture delivered in Paris by Archag Tehobanian, translated into English by G. Marcar Gregory. Published by J. M. Dent & Sons, Ltd., London, 1s. 6d. net. This work will appear very shortly. Copies in any number can also be had through the Assistant Secretary, Armenian United Association, 44, Queen's Road, Bayswater, London, W.